

349.

THE PACIFIC CHURCHMAN



ADOPTED AS THE OFFICIAL ORGAN OF THE
EIGHTH MISSIONARY DEPARTMENT WHICH IN-
CLUDES THE DIOCESES OF CALIFORNIA, LOS
ANGELES, OLYMPIA, OREGON, AND SACRAMENTO
AND THE MISSIONARY DISTRICTS OF ALASKA,
ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS,
NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN,
SPOKANE AND UTAH



A Great National Rally of Churchmen

Los Angeles, August 25th to 29th, 1915

Under the auspices of the Brotherhood of St. Andrew



Convention Hall on Hope Street near Sixth (New Bible Institute Building, costing
\$1,200,000.00)

Volume L.
Number 12.

San Francisco, July, 1915

Price Ten Cents
One Dollar a Year



CONVENTION PRAYER.

Almighty God, to Whom belongs all the issues of life, illumine, we pray Thee, our hearts and minds with Thy Holy Spirit, so that in and through us, in the coming Convention of the Brotherhood of St. Andrew at Los Angeles, the Gospel of Thy Son Jesus Christ may be effectively preached to men who need its inspiration and help.

Deepen, we pray Thee, within each one of us, the sense of Thy Presence and Power, and may the consciousness that Thou art dwelling within him, give to each member of the Order courage and hope in his work for Thee. All of which we ask for Jesus' sake. Amen.

(Authorized by The Rt. Rev. Joseph H. Johnson, D. D., Bishop of Los Angeles.)

Foreword.

Suppose you were rector of a parish and suppose your congregation consisted of people, kind-hearted and agreeable, but careless about spiritual things. Suppose the men were so preoccupied in the world's business that they found no time to devote to the King's business. Suppose the spirit of service was also lacking among the older boys and the younger young men. Indeed, suppose God's work languished all along the line for lack of willing workers!

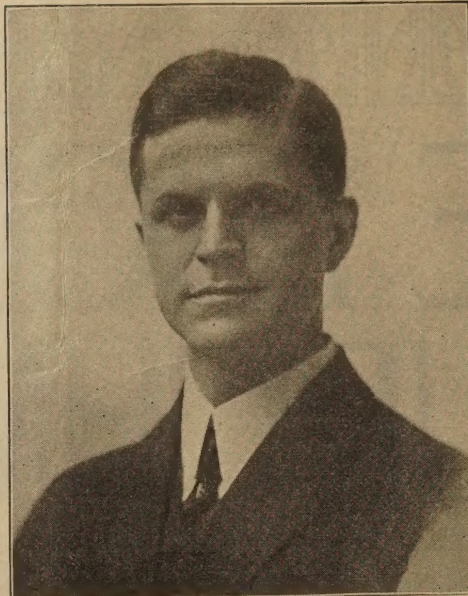
Then suppose a great meeting of Churchmen was to occur not very far distant. Suppose the program included some of the greatest leaders of the Church—men filled with the Holy Ghost and with power. Suppose that hundreds of people had been praying for months for the meeting, and the burden of their prayers had been that God would use it as an occasion to waken men out of the sleep of indifference and give them a passion for service.

As you remembered the need of the men and boys of your parish and your own solemn responsibility for their spiritual welfare, would you not move heaven and earth to get as many of them as possible within touch of the vitalizing influence of the great meeting?

An Appeal.

As the Foreword above is studied it will be discovered to be more than a supposition. The conditions described really exist in a great majority of our parishes and missions. They exist in all to a large extent. The need is obvious and urgent and the great National Rally of Churchmen (clerical and lay), soon to occur in Los Angeles will contain opportunities, which if used, will go far toward meeting the need. But how shall we connect with the Convention's power the men and boys in every parish and mission, whose spiritual faculties are rusting with disuse? We of the Los Angeles Committee will write to a great many of them, send literature, and spend a large amount in publicity. Yet we are perfectly sure the attendance will be small unless the clergy and lay leaders speak personally to those who ought to come and organize them into delegations.

Therefore in Christ's name, and for the building up of His Body, the Church, we appeal to all clergy and lay leaders in all parishes and missions of the Eighth Province to assist us in bringing men and



COLIN MUNRO GAIR

Chairman Executive Committee, having charge of the preparations for the Convention.

boys in personal contact with the dynamic power of this National Rally of Churchmen. For after all is said and done, we know that whether your men and boys shall participate in the new life that will flow from this great meeting will depend largely upon you. Write Convention Headquarters for any additional information or literature required to make your efforts effective. The full privileges of the Convention may be enjoyed by any man or boy of the Church over fifteen years of age irrespective of whether he is a member of the Brotherhood or not. A detailed description of the Convention follows.

A National Convention for All Churchmen—The Need.

A tendency toward narrowness of vision is as dangerous in the Church as in business, and among laymen as well as among clergymen. The best means yet discovered for successfully combating this dwarfing of mind and soul, is intercourse with men and affairs outside the narrow circle of one's locality. This is best afforded on a large and systematic scale by conferences or conventions, in which the inspiration that comes from numbers and variety of men knit together by a common bond, is multiplied in power. The Feasts of the Jewish people, notably that of the Passover at Jerusalem, which Our Lord Himself attended every year, were gatherings of this kind. Through their means alone the worship of the One True God was kept from being degraded into the worship of the many false gods.

A Privilege of Every Layman.

In the American Church, the Brotherhood of St. Andrew has made for both clergy and laymen, the opportunity for such conference and intercourse. The annual convention of the Brotherhood has become one of the institutions of the Episcopal Church. Beginning in 1896 with 88 delegates, it has gradually taken its place as the largest annual gathering of laymen in the Anglican Communion. In its earlier years the attendance was confined almost altogether to members of the Brotherhood. As the Brotherhood began to realize its mission, however, the doors of the convention were opened wide, and under the conspicuous blessing of God it has become the rallying center for all Churchmen. It is any and every Church-

man's privilege to attend the Brotherhood conventions.

Pacific Coast Churchmen's Opportunity.

The meetings of the convention, for the most part, have been in the Eastern and Central States. On several occasions it has ventured into the Middle West. This year, for the first time in Brotherhood history, the Convention will cross the Rocky Mountains and come to the Pacific Coast. In past years the men of this Western coast have been conspicuous by their presence at the meetings of the Convention in the East. This fact will doubtless impel many men in the Eastern half of the country to try just that much harder to be present at Los Angeles this year. Year after year, the men of the West have been feeling the need of the coming of this Convention to put them into more intimate touch with the American Church at large. For several years the California men have been planning and working to bring the Convention out West. The desire is soon to be fulfilled. The great opportunity is at hand. The Churchmen of the Pacific Coast must seize it. The opportunity imparts also the duty and responsibility of taking advantage of it.

The Los Angeles Convention.

To Los Angeles has fallen the chief privilege and the greatest opportunity. Sitting beside the highway which leads between two great Expositions, she bids the traveling Churchman, "come in; rest awhile, and pray." From Wednesday evening, August 25th, to Sunday evening, August 29th, hundreds of men and boys will heed her call. The attendance promises to be close to 1000. Every mail brings its quota of attendance cards to Convention Headquarters. From Hawaii, Canada, New England, the South, the East, the Middle West, the North, and the West itself, have come these definite promises. About twelve Bishops have given assurance that they will be present. Hundreds who cannot come are nevertheless saying the Convention Prayer. Even if there were to be no inspiring addresses, no conferences, no individual consultation with experts in the Church's work, as there will be, but just the fellowship in prayer and sacrament with the mighty men of God who will be there, rich blessings would be bestowed.

The Call to Action.

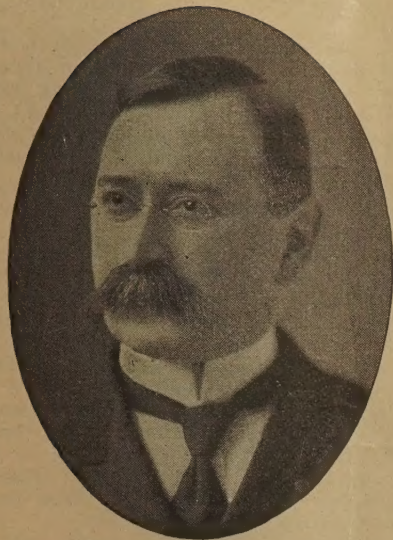
With such a great opportunity so near at hand, every Brotherhood Chapter and every parish or mission which has no Brotherhood Chapter should at once select as its representatives those men and older boys who have the will to go. "Where there's a will, there's a way." For the sake of the spread of Christ's Kingdom among men, do not neglect or delay. Pray earnestly for the Convention. Pray that your parish, your mission, your Chapter, you, yourself, may partake of the new life that will flow from the Convention.

A Special Request.

All clerical and lay delegates to the Primary Synod in Oakland are urged to arrange their itineraries so as to make possible their presence at the Brotherhood Convention, which opens the third day following the close of the Synod. This will be the easier to do because many of the delegates expect to visit the Exposition in San Diego before returning home.

Hospitality for the Clergy.

All clergy who attend are invited to be the guests of Los Angeles Church people during the period of the Convention. It will be a pleasure also to arrange hospitality for any members of their families who come. Kindly advise Convention Headquarters in advance.



MR. EDWARD H. BONSTALL
Philadelphia, Pa.

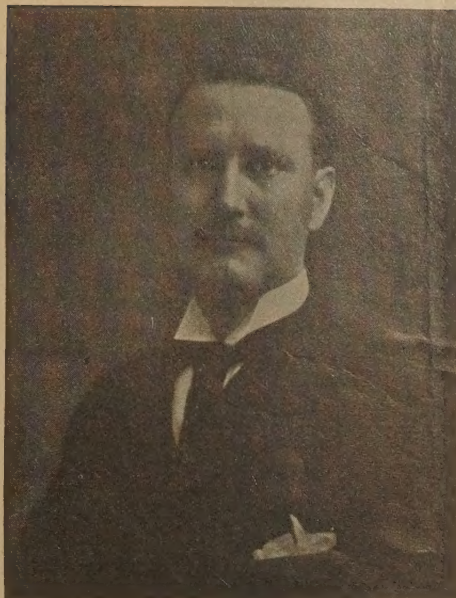
President of the Brotherhood of St. Andrew
in the United States.

A Good Example.

An older boy, or perhaps one should say a young man, from All Saints' Junior Chapter, San Francisco, removed to Sacramento and immediately began to get some of the young men there interested in the Brotherhood. The result is that a Senior Chapter of young men is now being organized in Trinity Pro-Cathedral at Sacramento.

From Brotherhood Secretary to Railroad President.

The older members of the American Brotherhood will recall that during the Spanish-American War, John Howe Peyton, now a member of Christ Church Chapter, Nashville, Tenn., was Army Secretary of the Brotherhood, in other words, our Field Secretary among the United States troops. He did a splendid service and was many times complimented by the officers of the Army for his Christian work among the men. Mr. Peyton has always been an active member of the Brotherhood. Many will recall him as one of the speakers at the recent Atlanta Convention. At the close of the Convention, Mr. Peyton placed his private car at the disposal of a number of the leaders of the Brotherhood for their trip to the University of the South at Sewanee, where a number of days were spent. Mr. Peyton is president of the Nashville, Chattanooga and St. Louis Railroad, and has given assurance that he will attend the approaching Convention in Los Angeles. Mr. Peyton's early position on the Brotherhood staff and his work in organizing Chapters in the Army is recalled by a letter just received from Mr. Stenhouse, the Secretary of the Brotherhood in Canada, telling us that they have started a second Chapter in the Camp amongst the Ambulance Corps and that they are hoping to get a sectional Chapter started in every unit in the large army now mobilizing. It must be very gratifying to every patriotic American to know that the men across the border who wear the red cross are as eager to spread the Kingdom of Christ among the men of the army as were those of our Brotherhood in the United States when we had our little difficulty with Spain.



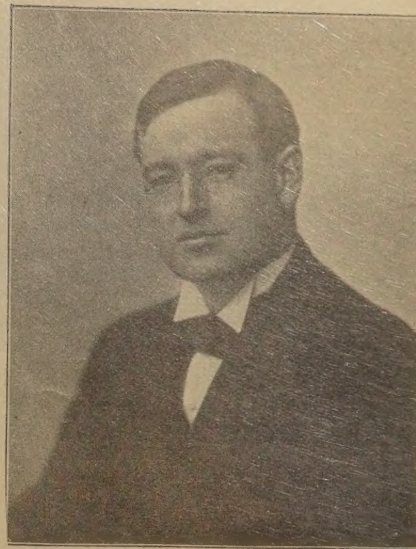
MR. H. W. ENGLISH
Pittsburgh, Pa.

First Vice-President, Brotherhood of St. Andrew.

Mr. H. D. W. English of Pittsburgh, the First Vice-President of the Brotherhood of St. Andrew, and formerly President of the Pittsburgh Chamber of Commerce, writes for the Pacific Churchman the following statement about the approaching National Convention in Los Angeles:

We hear a good deal today in the world of men about "touching the high spots." Indeed Americans have discovered a new vocabulary to give more emphatic expression to our every-day common-place language. Using the phrase, therefore, so that every American—East, West, North and South—may understand, and yet using it reverently, I would say the annual Convention of the Brotherhood of St. Andrew touches the "high spot" in the spiritual life of that organization. That height is only made possible by the consecrated life of many men coming together and blending in one common service, in behalf of mankind now outside the Kingdom, which Christ came on earth to establish. The National Conventions of the Brotherhood of St. Andrew have gradually become great rallying centers for all Churchmen and are annual opportunities to reach the "high spots" in spiritual efficiency, through service in the name of Christ. To do effectively and work spiritually, it is necessary to have enthusiasm and inspiration. You get this and more at one of these annual rallies. You get the practical experience of successful "fishers of men" throughout the whole country, not only to hearten you in your own work in that corner of the world where God expects you to do His service, but there comes that sense of Nation-wide comradeship and brotherhood in a great cause which sends you out a new and better servant of the Master. Try it! It's worth sacrifice of time and means. It will enable you to touch the "high spots" in your own life.

H. D. W. ENGLISH,
1st Vice-President,
Pittsburgh, Pa.



MR. COURTENAY BARBER
Chicago, Ill.
Second Vice-President, Brotherhood of St. Andrew.

A few years ago, Mr. Courtenay Barber of Chicago wrote more life insurance during a certain year than any other man in the world. He is the Brotherhood's Second Vice-President. For the Pacific Churchman he has written the following statement about the coming Convention:

The Golden State of California during the ensuing year will have the honor of entertaining within its hospitable borders many important gatherings of leading business and professional men from all parts of our great country.

The people of the Pacific Coast who take advantage of these unusual opportunities will be inspired and enlightened through the vision that only comes when great men are gathered together for an important purpose.

The true method of classifying a business or profession in the order of its importance is by determining its relative usefulness in serving the needs of society in fulfilling its purpose in the world.

God made this world and everything that is in it.

God made man in His own image and gave him the world to live in.

God sent His only Son into the world to live and suffer death upon the cross in order that this earth may become the kingdom of Christ.

This is the biggest business than any man can be identified with, no matter how great his intellectual or other endowments may be.

On August 25th to 29th, in the city of Los Angeles, a large group of Christian business and professional men from all parts of the United States will meet for the sole purpose of promoting the spread of Christ's Kingdom and especially to discuss the personal responsibility and opportunity of the individual in relation thereto.

It is the Thirtieth Annual Convention of the Brotherhood of St. Andrew and to its sessions and services all Churchmen are invited.

Will the Christian business men of the Pacific Coast take advantage of this opportunity which may not come again for many years, and accept our urgent invitation to participate?

COURTENAY BARBER,
2nd Vice-President,
Chicago, Ill.

National Convention of Churchmen

Under auspices of The Brotherhood of St. Andrew

PROGRAM.

Wednesday, August 25.

- 6:30 P. M.—Churchmen's Dinner.
 Toastmaster—Some local layman.
 Address of Welcome. The Rt. Rev. Joseph H. Johnson, D. D., Bishop of Los Angeles.
 Response. Edward H. Bonsall, Philadelphia, President, Brotherhood of St. Andrew.
 Subject: "A Man's Religion."
 Speakers: H. D. W. English, First Vice-President, Brotherhood of St. Andrew, Pittsburgh, Pa.
 Rt. Rev. C. E. Woodcock, D. D., LL. D., Bishop of Kentucky.

Thursday, August 26.

- 8:00 A. M.—St. Paul's Pro-Cathedral. Holy Communion.
 10:30 A. M.—Meeting for Prayer with Devotional Address. Subject, "Our Father."
 Rt. Rev. Herman Page, D. D., Bishop of Spokane.
 11:00 A. M.—Convention Hall. First Business Session.
 Organization—Election of Convention Officers.
 11:45 A. M.—Address: "Thy Kingdom Come." Rev. Henry S. Foster, rector of Church of the Ascension, Denver, Colo.
 2:00 P. M.—General Conference. "The Brotherhood's Call."
 To the Worker. W. A. Geddes, Calgary, Alta., Second Vice-President, Brotherhood of St. Andrew in Canada.
 To the Leader. Walter Kidde, National Council Member, Montclair, N. J.
 2:45 P. M.—Sectional Conferences.
 1. Chapter Problems. Franklin H. Spencer, Chicago District Secretary, Brotherhood of St. Andrew.
 2. Local Assembly Problems. James L. Houghteling, Jr., National Council Member, Chicago, Ill.
 3. Conference of the Clergy. Edward H. Bonsall, Philadelphia, President, Brotherhood of St. Andrew.
 4. Conference of the Boys.
 4:00 P. M.—Institute. "Solving the Boy Problem in the Parish." Courtenay Barber, Chicago, Second Vice-President, Brotherhood of St. Andrew.
 8:00 P. M.—Public Meeting. "Undeveloped Resources of the Church."
 "Prayer Power." A. C. Newill, National Council Member, Portland, Ore.
 "The Power of Personal Influence." Hubert Carleton, D. C. L., Boston, General Secretary, Brotherhood of St. Andrew in United States.

Friday, August 27.

- 7:30 A. M.—Holy Communion.
 10:00 A. M.—Meeting for Prayer with Devotional Address: "Our Lord Jesus Christ."
 Rt. Rev. Herman Page, D. D., Bishop of Spokane.
 10:30 A. M.—Convention Hall. Business Session.
 Annual Report of National Council. Election of New Council.
 11:15 A. M.—"The Problem of Leadership." G. Frank Shelby, Denver, Western Field Secretary, Brotherhood of St. Andrew.
 11:45 A. M.—Question Box. Dr. Carlton.

2:00 P. M.—Conference. "The Three-fold Endeavor."

1. Men's Bible Classes. B. F. Finney, Savannah, Southern Field Secretary, Brotherhood of St. Andrew.
 2. Men's Communion.
 George H. Randall, Boston, Associate Secretary, Brotherhood of St. Andrew in U. S.
 3. Church Attendance Campaigns.
 3:15 P. M.—Final Business Session. Discussion of Council Report.
 4:00 P. M.—Institute. "Solving the Boy Problem in the Parish." Courtenay Barber, Chicago, Second Vice-President, Brotherhood of St. Andrew.
 8:00 P. M.—Convention Hall. Public Meeting for Men. "The King's Business."
 Rt. Rev. A. U. De Pencier, D. D., Bishop of New Westminster, B. C.

Saturday, August 28.

- 7:30 A. M.—Holy Communion.
 10:00 A. M.—Meeting for Prayer with Devotional Address. "The Holy Spirit, the Comforter."
 Rt. Rev. Herman Page, D. D., Bishop of Spokane.
 10:30 A. M.—General Conference for all Men and Boys.
 11:45 A. M.—Question Box. Dr. Carlton.
 2:30 P. M.—Start on sight-seeing trip. Recreation all afternoon.
 8:00 P. M.—Preparation for the Corporate Communion.
 Rt. Rev. Frederic W. Keator, D. D., Bishop of Olympia.

Sunday, August 29.

- 8:00 A. M.—Annual Corporate Communion.
 11:00 A. M.—Special Sermon or Address in each Episcopal Church.
 Subject: "Ye shall not see my face except your brother be with you."
 Preachers and Speakers—Visiting Clergy and Laymen.
 3:30 P. M.—The Charge to the Brotherhood.
 Edward H. Bonsall, Philadelphia, President, Brotherhood of St. Andrew.
 The Charge will be preceded by a twenty-minute address on "The Brotherhood and Education for the Ministry." Rev. W. C. Rodgers, D. D., President, St. Stephen's College, Annandale, N. Y.
 8:00 P. M.—Public Mass Meeting.
 Subject: "For their sakes I sanctify myself."
 Rt. Rev. C. E. Woodcock, D. D., LL. D., Bishop of Kentucky.

A Side Light on a Convention Speaker.

The Junior Department of the Brotherhood of St. Andrew, after twenty-two years of life is bearing rich fruit in the men that have come from its ranks. The latest to be heard from is Dean Pond of the Cathedral of SS. Peter and Paul in Chicago. Mr. Courtenay Barber, Second Vice-President of the Brotherhood, writes us as follows: "The Very Reverend Walter S. Pond, recently appointed Dean of the Cathedral, was a member of my Junior Chapter and was confirmed in our parish while a member of the Junior Brotherhood. It was during his Junior Brotherhood membership that he made up his mind to study for Orders. Since that time he has been very actively interested in the Brotherhood, having two good Junior Chapters in the two missions under his

charge previous to his appointment as Dean."

Mr. Barber has been engaged in the work of training Church boys for a good many years. At the approaching Convention in Los Angeles he will lead an Institute on two different days on "How to Solve the Boy Problem in the Parish." He knows how and will tell us.

Boat Rates.

Including berth and meals.

From Seattle, Victoria and Vancouver Round trip rates to Los Angeles quoted: 1st class, \$44.70 to \$55.50, Pacific Coast S. S. Co.; 2nd class, none available. 1st class \$38.70, other lines (small boats); 2nd class, none available.

From Portland to San Francisco only. Round trip rate: 1st class, \$30.00, Great Nor. Pac. S. S. Co.

From Portland to Los Angeles. Round trip rate: 1st class, \$35.70, other lines (small boats).

Special Rate—Pacific Coast Steamship Company.

Third-class cabin fixed up especially for Brotherhood party.

Meals practically first-class, and members of party have run of ship.

Round trip—Seattle to Los Angeles, including meals and berth, \$26.70.

Boat leaves Seattle Friday, August 20th. Arrives San Francisco Monday, August 23rd, 6 a. m.

Leaves San Francisco Monday, August 23rd, 4 p. m.

Arrives San Pedro Tuesday, August 24th, 3 p. m.

Arrive Los Angeles, via Pacific Electric car, Tuesday, August 24th, 4 p. m.

Round trip—San Francisco to Los Angeles, including meals and berth, \$10.70. Schedule as above.

(Both rates include trip on electric car between San Pedro and Los Angeles.)

The boats are the "Governor" and the "resident"; both are good ships. They have no second-class accommodations so-called, although the accommodations they will give us will practically be second-class, as far as the sleeping quarters are concerned. The rest will practically be first-class.

Since they are to fix up the third-class cabin in a special way and give us a good many conveniences that are not ordinarily given in this cabin, and since our party will have it to themselves, we believe that the men will be just about as comfortable as if they were going first-class especially as they will have during the day the run of the entire ship.

Returning, the boat leaves Monday, August 30th. Arrives San Francisco on Tuesday.

From San Diego to Los Angeles, or Los Angeles to San Diego. Round trip rate: 1st class, \$4.00 and \$5.00.

Information.

For information of all kinds connected with the Convention, address Convention Headquarters, 635 Merchants' National Bank Building, Los Angeles. Inquiries are welcomed.

Railroad Rates.

One of the two lowest rates available for those who wish to come part way by rail from Victoria, Vancouver, Nelson, and other British Columbia points, as well as for those coming from Washington and Oregon points, is the 30 day round trip Exposition ticket to San Francisco. From Seattle to San Francisco, this ticket is \$38.40, and from other points in proportion. From San Francisco a round trip ticket to Los Angeles or San Diego can be secured considerably cheaper from the boat lines. These tickets including meals

Address of Bishop Funsten

At the Annual Ordination at Grace Cathedral, San Francisco, May 26, 1915

In the 10th Chapter of St. Paul's epistle to the Romans, 15th verse, we have these words:

"How shall they preach except they be sent? As it is written, 'How beautiful are the feet of them that preach the gospel of peace, that bring glad tidings of good things.'"

St. Paul wrote this epistle probably about the year 54. Before his mind's eye rose up a great Roman empire, magnificent, imperial and world-wide in its power. But as he faced that larger world into which Christianity had been projected—a world represented by Grecian cultivation and philosophy, by the Jewish development of religion, by barbaric rudeness and lack of culture, and by Roman power and militarism, as he thought of this great world, his heart first of all yearned for his own people, and we find this chapter an expression of interest that is touching as he beseeches God for his own people that they may hear the Gospel and accept it. He realized that without the power of the Gospel he could not create character, he could not create masters of influence. As he faced that larger world, the Grecian world, the Roman world, and the barbaric world, he realized that God's mercy is not confined to one nation, that there is no difference between the Greek and the Jew, that God is merciful to all. Then, as it were, he is startled by the thought of how it is possible in the midst of all the tumult and ignorance and antagonism—how it is possible, for this Gospel of Jesus Christ, this Gospel of love of God manifest in His Son, to be carried to the people. "How shall they hear without a preacher, and how shall they preach except they be sent?" Then there was before his mind's eye the thought of that poet-prophet Nahum of the long ago, that prophet who felt the mighty power of God, who felt the truth that was coming to his people, who had felt the wrongs to the Jews brought about by terrible Ninevah. "How beautiful are the feet of them that preach the Gospel of peace," thus St. Paul gained from of old a realization of spiritual power triumphant over brutal force. He remembered also these words used by Isaiah, in reference to Babylon. He realized that God was sending messengers of peace whose simple preaching of His laws—His laws of righteousness, His laws of mercy, His laws of humanity, would overcome the brutal force of Rome and establish the Kingdom of peace upon the earth. But how shall they preach except they be sent? Here is the great world through which the Gospel ought to go, here the brutal forces, here these mighty powers. How is Christianity in its weakness, with its limitations, how is Christianity to meet, to overcome, these obstacles and rise supreme over its enemies? He recalls these words, so full of bright trust in God, uttered in the past: "How beautiful are the feet of them that preach the Gospel of peace, that bring glad tidings of good things." They are words of good cheer and radiant Christian hope.

Surely, my friends, in this age there is reason for us to be appalled by the mighty forces that seem to rise up against the religion of Jesus Christ. Two thousand years have passed since Christ came on His wonderful mission. Today we find the world full of tumult and war and national hatred. Today, as we look forth, it is upon a sea tossed by the violence of human passions. We have our Church,

we have our statement of the Gospel of peace, but how is it possible for us now in our weakness and our limitations, with our human thoughts—how is it possible for us to confront with courage the conditions that are before us today? As was said by Virgil, the heathen poet, centuries ago in describing the coming of Aeneas to establish in Rome an extension of the influence and power of the ancient and glorious Troy, as that hero confronted the conditions of the life that then existed in Italy, and beheld the tumult and the antagonism and the hatred, the poet describes it in these words: "And war was all their wish, and arms the general cry." Surely, as the messenger of peace looks forth on the world today, as we think of the battle across the seas, as we think of our industrial controversies, our social unrest, our disturbances over the great essential truths of religion, it almost seems that we could repeat the words. But there comes to us another thought. It is suggested by the fact that we are here to contemplate the work of the young men who feel that they are called to enter into the service of God, they want to be messengers of peace, they want to contribute their part in bringing the message of God to men, they want to do their utmost in solving the conditions and the problems of human life in their day and generation. And it is a glorious life. How beautiful are the feet of such—how beautiful, because they are messengers of peace, they go with no thought of war, they go with no thought of their own gain, they go with no thought of establishing some personal idea, but they go from the Most High God, they go with a message, they go dedicated to the higher life, and they go to be successful, to be heroes in the beautiful life, to make their lives lives of achievement, lives of consecration, lives of good cheer, lives of peace and not of war, of rest and helpfulness.

Now in the consideration of their work there are just three thoughts that I would like to emphasize: The thought of *authority*, the thought of *the message*, and the thought of *the personality* that is carried into the work.

"How beautiful are the feet of them that preach the Gospel of peace." We know that in olden times when countries had been torn by war and there had been great suffering and cities had been ruined and lives upset in many ways, there was nothing so delightful as the coming of a messenger of peace, one who by authority could say, "The war is over, peace has been declared, we can go back to our homes, we can once more gather together our families, we can have the old happy life."

Now, in the tumult and excitement caused by sin in the world, between evil and good, between righteousness and sin, between Satan and Christ, we have a terrible war. How are we to conquer in this war? How are these young men to go forth with power and with authority? We think that we have, through this Church of ours, an authority which gives power in preaching this Gospel—the authority of Christ. It is not a message that we proclaim ourselves; it is not an authority which we assume in our own individuality. This Church of ours emphasizes authority. It has three distinct orders—deacons, priests and bishops. They have been received from the most ancient period. They date back to Apostolic times. They have come down through the ages. They have been sanc-

and berth range from \$13.70 upward for first class accommodations, and \$10.70 and upwards for second class.

The special all rail round trip rate made by the railroads on account of the Brotherhood Convention is a fare and a third rate on the certificate plan. From Seattle to Los Angeles this round trip rate would be \$49.75, from Portland, Oregon, \$42.30, and in proportion from other Northwest points. On these tickets stopovers in San Francisco are allowed. Ask ticket agent for details. In purchasing these tickets full fare is paid for the going trip and a certificate is secured. The certificate is important as it is necessary in obtaining the return ticket in Los Angeles for one-third regular rate.

The certificate plan tickets are also the cheapest all rail tickets to the Convention from all California and Arizona points. From San Francisco the round trip is \$18.60, from Sacramento, \$17.75, from Bakersfield, \$6.90, from Phoenix, \$23.10, etc.

For Idaho, Utah, Montana, Colorado, and New Mexico, the Expositions' tickets routed via Los Angeles are cheapest.

Hotel Rates.

Mr. Frank H. Bush, the energetic chairman of the Hotel Committee has been very successful in securing unusually low hotel rates. They range as follows:

Rooms without private bath, occupied by one person, 50 cents a day (only a few of these.)

Rooms without private bath, occupied by one person, 75 cents to \$1.50 per day.

Rooms without private bath, occupied by two persons, 50 cents to 85 cents per day per person.

Rooms with private bath (shower), occupied by one person, \$1.50 per day.

Rooms with private bath (shower), occupied by two persons, \$1.00 per day per person.

Rooms with private bath, occupied by one person, \$1.50 per day and upwards.

Rooms with private bath, occupied by two persons, \$1.00 per day per person and upwards.

All those expecting to attend the Convention are urged to write at once describing the kind of room desired, and stating price they wish to pay. Address Hotel Committee, Convention Headquarters, 635 Merchants National Bank Building, Los Angeles. All accommodations listed have been personally inspected and are vouched for in every way by the Committee. All the rooms are clean and comfortable, but, of course, some are more desirable than others at the same price. Those writing first will, of course, be given the choicer rooms.

Meals.

Arrangements have been made to have all those attending the Convention, who care to do so, take their meals in the Convention Hall building. Breakfast, lunch and dinner will be served at 25 cents each. Let it not be inferred that these are the kind of meals usually obtainable at this price. These meals will be as good as can usually be secured for double the amount charged. It is intended that they shall be a help to all those wishing to keep their expenses down to a minimum.

Any intelligent person may earn steady income corresponding for newspapers. Experience unnecessary. Address Press Correspondence Bureau, Washington, D. C.

FOR SALE—Two Manual second-hand "Hood & Hastings" Organ; splendid quality of tone. A bargain. Apply to the Rev. Clifton Macon, 487 Twenty-ninth Street, Oakland, Cal.

tified by the recognition of generation after generation of saintly men of authority. We know that Christ, when He was speaking, spoke as one having authority; the Scribes and Pharisees recognized it, and His ministers, who are messengers of peace, go forth with authority—the authority of the Church of God, which has come down all through the ages, recognized and guarded. So they can feel that our credentials are the very best because they represent the endorsement of the Church of the living God. And then they have the authority of the inward call of the Holy Ghost. This Church of ours deals with the man personally. It does not treat us as machines. But the question asked these young men is this: "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office?" and the answer is, "I trust so." There is a recognition of a personal call, not only the ancient authority coming down the ages, but the direct authority from God Himself, speaking to the man's spirit, sending him forth as a conscious instrument, in preaching this Gospel, declaring the Christ has come to bring peace and joy to mankind. It is that authority that gives a feeling of power and gives a feeling of certainty to the people who hear the messenger of God interpreting the message of God to them.

Not only do we have that authority but we have to have a message. No matter how splendid a man's credentials might be, if he has no message he has no power; he can have no constructive force. There must be a message. This Church of ours lays marvelous emphasis upon the Holy Scriptures. In these days men are handling those Scriptures with irreverent hands. I don't say, my friends, that they ought not to get their light from wherever it may come. But I have no sympathy whatever with men who, with reckless hands, try to eliminate parts of the Scripture; who, on some theory, some critical theory, will cut out this part of the Scripture, or lessen the authority of that part—the human mind passing on the word of the living God. We need more reverence in handling the word of God; we need deeper study; we need less of human pride and desire to be thought great scholars. We ought to be great learners when we come into the holy temple of God's Scripture; we ought to listen to what the spirit of the living God will tell us concerning the truths that were spoken by the holy men in past ages. Therefore, I say, let us realize that the holy Scriptures contain our message, and those holy Scriptures are guarded by every solemn exhortation that this Church is capable of giving; and I have very little respect for those men who, with a daring that is not to be envied, try to break down the authority of the Scripture and lessen its authority. Because, whereas it is the mission of the Church to teach, it is also the power of the holy Scriptures that helps us to understand the great truths that have been revealed. We have the Church to teach, and the Scriptures to prove.

And again, not only must we have the Scripture, but there must be personal character. Personality enters into the ministry as much as in any vocation that exists in modern society. No matter what a man's authority may be, no matter how much he may know, if he has a light, trivial personality, his influence will not count for much. Of course, we don't want to have that kind of individualism that makes Christianity severe, nor do we want to have that kind of personality that keeps one from thinking it is a serious matter. Character enters into a preacher's message. A man who doesn't consider character, a man whose chief thought is social entertainment, a man

who lives just like other men, just as carelessly, just as frivolously, just as recklessly, cannot, in my opinion, be a messenger of peace that will arouse the interest of the people, and make them realize the necessity of turning to the strength of Jesus Christ. A man must have some kind of conviction that will make him stand for what is right even though it costs him much. He must be a leader in his community; a leader in the way of righteousness. Of course, we recognize, friends, that we cannot be reformers in the sense of upsetting the whole community. Sometimes it is wise to have an uplift all along the line. Let us be broad-minded; let us be sympathetic, and let us be firm for the truth; let us be living epistles known and read of all men—men who translate our creed into action, and our prayers into sympathetic helpfulness. If we have these characteristics, we will be messengers of peace.

How can we preach except we be sent? As it is written, "How beautiful are the feet of them that preach the Gospel of peace." Let us seek to promote peace among families, peace in the congregation, peace of the nation, that is peace with righteousness, not peace without backbone, not peace without character, not peace at the expense of principle. A peace coming from God's forgiveness of sin through Christ. We can proclaim to the world that through simple faith in Christ fallen men or women may turn away from their wickedness and find full forgiveness in Jesus Christ, and that spirit of the living God will make any man a power of good on the earth, a messenger of peace. By these things our lives will count for something in the great ministry of Jesus Christ.

The messenger of Christ has a great work. He must be a man of prayer; he must be an earnest seeker after light; he must get in touch with the Infinite, and he must have some capacity to understand God in his own life. He must have an intimate and intelligent understanding of the Bible; he must make that Bible his own personal, devotional study. By these things he gets vision. And then again, he must, if he wants to be a power, he must have sympathy with men. I believe, no matter how brilliant a man's intellect, no matter how splendid his scholarship, no matter how active may be his various lines of development, I believe a man without sympathy is going to be ineffective. He had better love much than work much; he had better give a heart to his work than an intellect. It is your heart that does great things; it touches other hearts and somehow from the contact of hearts filled with Christ's love comes the fire of the living God that helps to burn up the evil in us and flames us into splendid deeds of self-sacrifice and sympathy for suffering men. So it is love that counts. And do not despise the small work. A messenger of peace must go to all. He must carry the spirit of Christ into his daily toil. One of the most glorious periods of the mediaeval Church was opened to Innocent III in a vision by night. He saw the Lateran Palace trembling and about to fall but supported by the poor mission preacher, Francis of Assisi. His vision showed that though the earth totters, though man forgets God, those who have the spirit of St. Francis, the spirit of self-sacrifice, the spirit of human sympathy, are the salvation of our society, upholding, beautifying and glorifying all our civilization. We can turn to such a man as George Herbert as an example, a man of brilliant intellect, a man high in favor in King James I time, but he chose a little country parish, and turned the brilliance of his intellect to the preaching of the message of peace to a

few simple country folks, although sometimes it must have been discouraging. He had vision and he had inspiration, and he used that inspiration in helping others to see. He had a hope of eternal happiness through Christ Himself. He was not satisfied with self-salvation, but went into the homes of the sick and the sorrowing and brought them love and light and today his name shines out with increasing lustre in the firmament of the world's greatest and best men. Let us imitate such men—men of piety, men of resignation, men who believed in the Church of God, men who believed in the Scripture, men who were personally consecrated to the service of the living God.

And, in conclusion, I will say to these young men, Go forth with good cheer, believe in your mission, look outward and not always inward, realize that though sometimes you will stumble and fall, Jesus Christ will not fail, though your courage may waver, underneath you have the everlasting Arms, though sometimes the Gospel seems to fail, yet fear not, Christ is on your side. Go forth with good cheer, knowing that your strength is in the Lord, and you will have a glorious and successful ministry and your labor will not be in vain in the Lord.

THE BUREAU OF INFORMATION AND SUPPLY, Diocesan House, 1217 Sacramento Street is showing the fine line of Gorham Brasses formerly carried by C. W. Dexter & Co., who have retired from business.

Altar and Processional Crosses, Vases, Alms Basins, Bread-Boxes, Cruets, Candles, Altar Desks, Candlesticks and Branches, Baptismal Shells, Candle Shields, Breads, Baptism and Marriage Books and Certificates, Confirmation Manuals and Certificates, Hymnals with Music, Chant and Service Books, Communicants' Manuals, Prayers and Hymnals, Sunday School Supplies, Offering Envelopes, Fonts, Church Furniture and Furnishings. Anything needed procured if not in stock.

The Manager asks the co-operation of all the clergy and Church people in the Eighth Province in his effort to establish a **CHURCH DEPOSITORY**. Order anything needed for Church or Sunday School of us. When ordering books, give Title, Author and Publisher. Send your orders for Sunday School Lessons during July that we may deliver them in time for fall season.

Order your Offering Envelopes this summer and avoid delays if ordered in the rush season just before Advent.

THE HISTORY OF THE DIOCESE OF CALIFORNIA, from 1849 to 1915 and of each of its divisions, Los Angeles, Sacramento and San Joaquin, ought to be of interest to each of the 25,000 communicants in the State. The Rev. D. O. Kelley has labored two years in its preparation and the Rev. P. H. Hickman has written the Los Angeles Appendix. Altogether 500 pages of interesting information with portraits of Bishops Kip, Nichols, Wingfield, Moreland and Sanford and the first rectors and their churches.

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Diocese of California

On the morning of Sunday, July 4th, at nine o'clock, the Bishop of California will advance to the Priesthood the Rev. Thomas Jay Williams, deacon. The service will be held in the Chinese Mission, 320 Sixth Street, Oakland. The Rev. Daniel G. C. Ng, priest in charge of the Chinese Mission, will be the preacher.

PENINSULAR CHURCHWOMEN'S ASSOCIATION.

On Wednesday, June 2nd, under the hospitable shade of the oaks on the Rectory grounds at Menlo Park was inaugurated the Peninsular Churchwomen's Association. Over one hundred and thirty delegates were present to indicate their hearty endorsement of a movement which is intended to promote a feeling of unity among the women of the Parishes on the Peninsula.

The formation of this Association was discussed at the meeting of the Woman's Auxiliary during the last session of the Convocation of San Jose held at San Mateo. The desire was expressed that the women of these neighboring Parishes might become better acquainted with one another; that an organization, without machinery, purely social in its nature might be formed. To bring this desire into reality, the Rev. Hugh E. Montgomery in behalf of the members of Trinity, Menlo Park, extended the hospitality of that Parish to the Association for the first meeting. A local Secretary there, the only official in the Association, sent invitations to the women of all the Parishes and the response proved a gratification to all.

On the day set the delegates were met by autos at the trains and conveyed rapidly to the spacious Rectory grounds where stands the newly completed building perfect in appointments and instinct with the spirit of cordiality. Beneath the trees were laid tables, ample in proportion and replete with the evidences of the sincerity of Menlo Park hostesses cheery welcome.

The daintily served substantial luncheon, to which the ladies sat down at one o'clock, was illustrative of the sociability for which the Association was formed. It was a delight for workers to become acquainted under such happy circumstances.

One speaker had been asked to address the Association and the words of the Hon. J. A. Johnston, Warden of the State's Prison at San Quentin, will long be remembered by those who heard him. He spoke of the great institution and of the twenty-three hundred men within its walls in a clear, forceful, and comprehensive way. The sanity of his views, the result of experience, revealed his humanitarian method of dealing with criminal outcasts. Amidst the hysteria of the present day regarding this subject, it was a pleasure to learn the results of sound, rational thinking. After the lecture proper, the company spent another hour asking the Warden questions about his work.

The Association accepted the invitation of the Rev. David Evans to meet sometime in the Fall at All Saints' Church, Palo Alto. With such an auspicious beginning, the Peninsular Churchwomen's Association will lend much happiness and spirit to Church life within its confines.

NEWS NOTES FROM SALINAS.

The ladies of St. Paul's Church, Salinas, gave a very pleasant "Guild Tea" on Thursday, June 10, at the Sherwood ranch about three miles from town. The surroundings gave to the affair a quaint and attractive setting. The Sherwood estate was once a well-known Spanish rancho. The adobe buildings were subsequently remodeled and additions made to suit the tastes of an English gentleman. Mrs. Clarence Sherwood was the hostess of the occasion and was assisted by a committee of the Guild. The tea, with its palatable accompaniments, was served in the courtyard on a large antique table under an arbor covered with an historic widespreading grapevine. The spacious dining hall, once the scene of many family festivities, was used for the games and other social amusements. There was a good attendance, but not as large as might have been, owing to the near approach of "Monterey Day" at the Exposition. All who attended expressed themselves as having had a most pleasant and enjoyable time.

The week following St. Paul's parish received a visit from Dr. G. Clement King, who is making a very successful canvass on behalf of the Pacific Churchman. Accompanied by the rector, the Rev. W. A. MacClean, Dr. King in his new automobile now used for the first time, made a visitation of the homes of the parishioners and secured a goodly number of subscriptions (in spite of the Exposition!). On Wednesday evening, the visitor gave a stereopticon talk in the guild room on European cathedrals, giving particular attention to those of England and Scotland. The Guild room was very suitably fitted up for the purpose, owing to the ingenuity of a former rector, who greatly aided the finances of the parish by this means. The lecture was highly interesting and instructive and was much enjoyed by those present. The parish hopes to have another lecture from the Doctor in the not-too-distant future.

Preparations are being made for a celebration of the Quarter of a Century Anniversary of the Consecration of Bishop Nichols by a reunion and Corporate Communion, on Sunday, June 27, of all communicants confirmed by him during his Episcopate and now living in this community. A special Baptismal service will be held in the afternoon.

The rector's wife and children, who have been visiting in Los Angeles are expected to return the last week in June.

DEACONESS TRAINING SCHOOL OF THE PACIFIC.

2929 Haste Street, Berkeley, California.

The Trustees of the Deaconess Training School of the Pacific announce that in addition to training women for Church work, they have just started a two-year Vocational Course in Social Service, open to women who want to carry on Social work from a religious point of view. Some of the studies are taken at the University. The first term begins August 13, 1915.

Since the fall of 1912 St. Margaret's House has been not only the headquarters of the students of the Deaconess School but also a place where other women students could board. If you know of young women coming to the University of California, we would appreciate your telling them of this.

ST. JAMES, PASO ROBLES.

Some twenty-six years ago a number of women met in the home of Mrs. Eugene A. Stowell in Paso Robles and organized as a Guild whose object should be to work and try to secure a site and then a building where Church services could be held. In the winter of 1890 and '91, Archdeacon Emery visited the town a number of times holding services. In the Spring of 1891 the Mission was organized under the name of St. James—so-called because of the last parish held by the Bishop and for the Church in which he was consecrated. Three years afterward the Guild Hall, as it was intended to be, was opened and service held in it.

Twenty years passed—bringing many changes. More land was acquired, a parsonage was built. There has not always been a resident clergyman but services have been maintained without interruption.

Last fall the Rev. David Dunlop of the Diocese of Vancouver went there for his health and during the winter the Guild, which has been maintained all these years under the leadership of Mrs. F. W. Sawyer, raised the funds to renovate the building, to replace the chairs that had been in use so long with choir stalls and pews, and asked the Bishop to consecrate the building as a Church, to be set apart solely for the worship of Almighty God.

On June 13th, the second Sunday after Trinity, Morning Prayer having been said at an earlier hour, this service of consecration was held. A vested choir of twelve preceded the clergy up the aisle. The deed to the Bishop was read by Mr. C. J. Trussler, treasurer of the Mission, the sentence of consecration by the Rev. D. Dunlop, the Priest in charge, and the Bishop preached from the text: Ps. 73: 16.

Mr. Dunlop presented a class of five to be confirmed, and in the Communion Office the Bishop was the celebrant, the Rev. Hugh E. Montgomery of Menlo Park acted as Deacon and the Archdeacon administered the chalice. Forty-two received the sacrament including those just confirmed.

Besides the Bishop and Archdeacon, only four of the large congregation were present at the first service held twenty years ago. These, the veteran Warden, Mr. Van Elliott and his wife, Mrs. Booth and Miss Churchill remained after the service to shake hands with the Bishop and clergy and to talk over all the changes during the quarter of a century that had had such a happy ending with so much of hope and promise for the future.

On the evening of the following Monday, through the hospitality of Dr. and Mrs. Sawyer, a number met the Archdeacon at the Paso Robles Hotel to devise plans for increasing the pledges in the hope that the Rev. Mr. Dunlop and his wife may be induced to remain at least another year.

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June 25, 1915.

My dear Mr. Church:

I am sure both the editor and all the
readers of "The Churchman" are looking
forward to the first month's report of our
new subscription campaign. Well, first
of all, shall we say that the month from
now on will date from the 25th to the
25th, in order that the report may be in
time for publication the month following.
Therefore, from the opening of the cam-
paign, June 1st, to June 25th, the places
visited, and the results, are as follows:
Hollister, the home field, leads with the
number of new subscribers, at 51—the
top of the list so far. Next in order at
the south end of the Diocese we have
Arroyo Grande, 4; San Luis Obispo, 43;
Paso Robles, 12; San Miguel, 2; San
Ardo, 1; King City, 10; Salinas, 22; Mon-
terey, 5; Carmel, 9; Pacific Grove, 21,
and one by mail, making for the month a
total of 181. I am very glad to say that
this result is largely due to the help re-
ceived from the rectors of the parishes
named; while my reception by our peo-
ple, and their most ready response is
surely a delight. The opportunity for
doing personal missionary work is great,
while the possibilities, as the result of
such a paper as the Pacific Churchman
coming monthly into almost every home
in the parish cannot be over-estimated.

Very faithfully yours, for the Church-
man in every home.

G. CLEMENT KING.

A Pastoral Letter

MY DEAR PEOPLE:

With profound gratitude to our Heavenly Father for all His mercies
through Jesus Christ, I send you this Anniversary greeting as I round out
a quarter of a century in my association with you. After twenty-five years
experience in it, the office of a Bishop cannot fail to confront one who has
had its duties and its helps with the most searching and sobering realities.
He is likely to see things just as they are. If there have been illusions in
the youth glow of the Episcopate, time is apt to pretty well strip it of them.
If there has been the leaning upon marvels of Divine Strength out of human
weakness the retrospect of them in such a period, fixes them as unassailable
miracles of grace in the conviction. There is indelible the precious
record of mistakes over-ruled, of guidance given and of aid and abetting
through problems and perils and progress in a thousand ways for fulfill-
ing the Master's promise to the Ministry of being sufficient for man's
insufficiency.

The data stand out vividly and unfeignedly when the full record must
in the course of things lie so much more in the past than in the future as
the eventide draws on. And it is not strange if a sense of both omission
and commission sometimes seems as poignant as it is inevitable. This is
not the place to dwell upon it. But I can do no less than from my heart
avow it and ask your intercession for mercy and forgiveness upon the high
vows short of their possibilities. And it will be no less than a real unbur-
dening of my mind if I may record here my deep consciousness that among
other things which I will not attempt to specify, I have left so much to be
desired in such credentials of what is really and before God worth-while
for Diocesan welfare and progress as:

1. Evoking vigorous lay initiative and constancy.
2. Interpreting my office into influence upon current life and
thought in our civic communities throughout the Diocese, and
3. Reaching due accomplishment in deepening and quickening
the spiritual life of the Diocese.

My prayer is that God will raise up successors in my office who can
better succeed in these as in its other great opportunities. With the feeling
that it will tend to a better appreciation both of our shortcomings and
opportunities as a Diocese I am impressed with the advantage it would be to
have the Bishop and Standing Committee as your representatives make a
careful survey of the state of the Diocese at large, its administration on
general and congregational lines, its methods, its institutions, its *esprit de corps*
and any matters bearing upon its spiritual and material welfare and efficiency.
Such a showing would promise to be most helpful in turning intelligently
and effectively into the next quarter century and I bespeak the very ready
and earnest co-operation of clergy and laity with such a survey if undertaken.

These searchings of services, however, need not and do not check the
high praise and thanksgiving to Almighty God and the profound gratitude
to you, my dear People, for all the countless mercies and joys that have
been vouchsafed me in my Episcopate. Indeed, the experience even in a
small way makes one to understand the "pleasure in infirmities" in finding
human weakness transmuted into strength by the power of Christ, of which
in larger ways the Apostle speaks. The demonstration of that power has come
in a thousand ways. If lay energy has not been made dynamic to its
capacity, we have had all along and now have by no means a scanty show-
ing of devoted Churchmen and Churchwomen of which any Diocese could
be proud. If the Church in the Diocese has not an exploited place of
influence in our communities it would be simply superficial to mistake
notoriety for real repute or even the things most talked about for the things
of religion that matter in the long run. And in that silent estimate of the
general character of our clergy and congregations and their ongoing of the
sort that "cometh not with observation" there is not lacking, I believe

an appreciation for which we have every reason to be thankful in that quiet appraisal by our California communities at large which is worth having, and which "Approves the depth and not the tumult of the soul." And in the pulse beat of spiritual life, that most vital concern of all, if there are serious symptoms here and there of low vitality and languor there are also signs of increasing tone and a real concern working in the hearts and efforts of many of our clergy and laity for a ruddier religious health. Over it all may I not bid you to the *Benedicite* "O ye priests of the Lord, O ye servants of the Lord, bless ye the Lord: praise Him and magnify Him for ever."

The statistics of the twenty-five years cover many matters of interest in the field and suggest tributes to many of the clergy and laity both at post and at rest, to which obviously no detailed reference can be made here. Some measures in which my Episcopate has been called to take part have been the erecting of the Diocese of Los Angeles in 1895 and of the District of San Joaquin in 1910 out of the boundaries as I came to them, the meeting of the General Convention as the first meeting of the new century and on the Coast in 1901, the taking over and affiliation of the District of Honolulu in 1902, the foundation of the Church Divinity School of the Pacific in 1893, of the Seamen's Church Institute in 1893, of the House of Churchwomen in 1906, of Grace Cathedral in 1906, of the Deaconess Training School of the Pacific in 1907, and the general Church rehabilitation in San Francisco and vicinity (with its somewhat unique requisition for almost two sets of Church buildings in a single Episcopate,) by the aid of our generous brethren everywhere outside of the Diocese after the colossal disaster of 1906. The notable memorial provision of the new St. Luke's Hospital on such a munificent scale has to my great happiness fallen within my Episcopate and should be mentioned here, though my part in it was so small. And I know you will permit me to pay my tribute to one out of a host that if practical should be mentioned here, who have had to do with all our Diocesan progress, to her who by my side has given me cheer and stay as inconspicuous as it has been invariable, to which in all these years I owe more than to any other earthly succor.

The Committee appointed by your Convention has graciously acceded to my request that the observance of the twentieth Anniversary which was planned on such a munificent and I believe unprecedented scale for an American Diocese, considerably over one hundred thousand dollars being then contributed for Diocesan purposes, besides the memorable trip around the world given me and my family, should in most respects stand also for this Anniversary. In their effort, however, to gather at our Altars, as in Corporate Communion and Reunions of Confirmation Classes, as many as possible of the living Candidates of the upwards of twenty thousand confirmed by me, they are planning the kind of observance of the Anniversary nearest my own heart. Nothing could bring me truer peace for the mistakes of the past, and for its joys, and nothing could afford me greater hope and vision for the years that may remain for my work than the intercession of my people in general and especially of those I have Confirmed and Ordained. And on St. John the Baptist's Day, Thursday, June 24th or the nearest day available may this intercession be couched in the terms of the very Collect for that Feast.

Believe me,

Affectionately your Bishop,

WILLIAM F. NICHOLS.

The Bishop's Office.
Diocesan House,
1215 Sacramento St.
San Francisco, Cal.

A CHILD'S MORNING PRAYER.

I thank Thee, Lord, for sleep and rest,
For all the things that I love best,
Now guide me through another day
And bless my work and bless my play;
Lord make me strong for noble ends,
Protect and bless my loving friends,
Of all mankind good Christians make,
All this I ask for Jesus' sake. Amen.

CHILD'S EVENING PRAYER.

Lord send me sleep that I may live,
The wrongs I've done this day forgive,
Bless every deed and thought and word
I've rightly done, or said, or heard,
Bless relatives and friends away,
Teach all the world to watch and pray,
My thanks for all my blessings take
And hear my prayer for Jesus' sake.
Amen.

A. R. GRAVES.

In our April issue we printed an appreciation by one of our occasional contributors of some of the best Zone attractions at the Exposition and among them "Creation". Another feature of this concession has been brought to our attention and that is the exquisite instrumental work, though on a very disappointing organ, of Mr. Peter Williams, a prominent English organist. He is also a composer of some note of Church music.

Mr. Frederic Irving, whose vocal work was mentioned, was asked by the musical director of the Exposition to assist Dr. Bruce Gordon Kingsley, a well known English organist, in one of his popular organ recitals in Festival Hall on the evening of April 20th, and his vocal work was so appreciated that he was twice recalled after each number.

On June 23rd, the eve of St. John the Baptist's Day, a service was held at Drake's Bay under the direction of Rev. Irving Spencer of St. John's, Oakland, who is spending his vacation at Inverness and who had his choir boys present to render the musical part of the service. Early that morning a number of automobiles left the city, and among the party was the Bishop and his family, Mrs. Louis F. Montague, Mrs. George A. Gibbs and a number of others. Luncheon was served at a little after the noon hour and at 2 o'clock evening prayer was said by the Rev. Mr. Spencer, after which Mrs. Nuttall read an interesting paper on Sir Francis Drake, translations of original documents found by her in Mexico and Spain, giving very interesting information with regard to the character of that famous seaman. Dr. Dutton spoke of Sir Francis Drake as a Devonshire man, and one who had come of unbeatable people. He was followed by Bishop Nichols, who, in his usual happy way, gathered up various points that make it worth while for the Churches in California to commemorate the day, the day on which the first use of the English book of Common Prayer was made on this continent, giving thanks to Mrs. Shafter Howard, who in a sense was hostess on this occasion. Nearly 100 were present, and hope was expressed that a Drake's Association might be formed and that every year might see very increasing interest in a day that means so much to the Church on these Western shores.

A CORRECTION

In the Convention Journal just issued, the "Pledged" Receipts of All Saints' Parish, Palo Alto are given as \$1,061.85. This is an error. It should read:

\$1,761.85 for Parish Support.

362.83 for Diocesan Obligations.

\$2,124.68 Total, from Duplex Envelopes.
Offertories and Donations realized,
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DAVID J. EVANS

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The Eighth Province

Bishop Brent's Response to the Notice of the Eighth Provincial Synod.

Dear Bishop:

If miles were feet
And dollars cents,
We sure would meet
You and the Brents.

As this is not so:

We cannot heed
The Synod's call,
But wish Godspeed
To you and all.

—C. H. B.

On June 21st the Revs. Emery, Allen, Gresham, Murgotten, Hodgkin, Miel, Macon, Couper, Gee, Powell, and Messrs. Dredge and Bakewell met with Bishop Nichols to further arrangements looking to the convention of the Primary Synod of the Eighth Province in August next. The Province comprises all dioceses within the State of Washington, Oregon, Montana, Utah, Nevada, California, and Arizona and is called to meet at the Claremont Hotel, Oakland, on August 19th, when the daily sessions will be held. Of the clergy present the Bishop appointed five as chairmen of the necessary committees and it was ordered that these with the Bishop constitute the Executive Committee, namely: Revs. Allen, Couper (E. W.), Gee, Macon and Miel.

Mr. Macon, for the Program Committee, reported that the Synod would open at St. Paul's, Oakland, on the morning of Wednesday, August 19th, and that Rev. Alfred Lockwood of Spokane would be the preacher.

In the evening of that day meetings would be held at St. Mark's, Berkeley, and Christ Church, Alameda.

On Saturday evening, August 22nd, a mass meeting would be held at the Oakland Civic Auditorium. The leading speakers at these meetings, and their themes, will be: Bishop Sumner, on Social Service; Bishop Lloyd, on Missions, and Dr. E. L. Parsons, on Christian Education.

Mr. Gee, of the Hospitality Committee, reported that reduced rates for lodging had been secured for deputies, and that at the daily luncheons and the dinner of Thursday evening the deputies would be the guests of the Diocese of California. Mr. Gee thought that the attendance would be large.

Mr. Couper, of the Dinner and Luncheon Committee, submitted proposals as to menus and prices.

Mr. Allen, of the Finance Committee, and Mr. Miel, of the Publicity Committee, reported fully and finally.

The main matters to come before the Synod for consideration are Social Service, Christian Education and the Missionary work of the Church. One day will be given to each, and the subjects after introductions on several lines by chosen speakers, will be open to general debate and action.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Annual Convention in the Diocese of Olympia was held at the Church of the Epiphany, Seattle, May 18 and 19. The evening before the meeting of the Convention, a service was held at St. Mark's Church, in which the choirs of the

city took part, over two hundred choristers being in procession. It was a beautiful and inspiring service, and the sermon by the Bishop was in keeping with the rest of the service.

The Convention marked the close of what the Bishop called the best year of his Episcopate. Most encouraging reports came from practically all the department work in the Diocese. The number of Confirmations was more than a hundred greater than in any previous year. The mission work of the Diocese has shown strong action in many quarters, and it was significant that the largest Confirmation class presented last year was by the Rev. Mr. Getty, Port Townsend.

One of the most important occasions of the Convention was the adoption of the proposed Pension Plan. This is a matter for very serious consideration on the part of the people of the Diocese, as it makes an assessment equalling seven per cent of the stipends of the clergy, to be laid upon the whole Diocese. In other words, as conditions stand now, it will require a sum of \$3,500 annually to make the pension plan complete for this Diocese. The Bishop strongly urged the adoption of the plan, saying, that as a matter of self-preservation, we must go into it, otherwise strong men will avoid a Diocese which gives them no protection for the years of their retirement. The manner of raising the pension fund was not taken up in detail, but has been left in the hands of a committee to report to the next Convention.

One of the pleasantest and most inspiring occasions connected with the Convention was the dinner on Tuesday evening, at which some 250 or 260 sat down. Addresses were made by Dr. F. T. Webb of Tacoma, who spoke for the Clergy Pension Fund; by Mr. E. C. Arnold of Seattle, on Diocesan Missions, and by the Rector of Trinity on the topic, "Organization." The Bishop acted as toastmaster in his usual happy manner, and closed with an address, "Forward."

Coincident with the Convention was the meeting of the House of Church Women. The two houses came together for the opening service, at which a very strong sermon was preached by the Rector of St. Mark's. The House of Church Women will doubtless this year find itself in a very definite way, and justify its existence by practical and efficient work. The Japanese Mission is to be financed this year by this body of women, and a Sunday School for Japanese is to be established in another part of Seattle.

Altogether the Convention was an exceedingly pleasant and profitable one, and the delegates returned to their respective parishes with the feeling that the Church was making a splendid headway in the Diocese of Olympia, and that there was every ground for encouragement and renewed effort.

The Diocese is under great obligation to the Rev. Wood Stewart and the delightful people of his parish, for the generous, kindly and ample provision which marked their hospitality to the delegates and visitors at the Convention. It would be hard to improve upon the plans and the generous provision that was made. The Diocese owes them the thanks of its people.

—The Seattle Churchman.

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DISTRICT OF ARIZONA.

Rt. Rev. Julius W. Atwood, D. D., Bishop.

The Bishop and the Dean have gone East for the summer. The Bishop offered prayer at the launching of the battleship "Arizona."

Miss Esther Ross, who was officially appointed to hurl the bottle against the big ship, is a communicant of this Church and a member of St. Luke's Parish, Prescott, of which her father has been a vestryman for several years. Miss Eva Behn, one of the attendants of Miss Ross, is a member of the Pro-Cathedral Parish and a very popular and successful young teacher in the Phoenix public schools.

During the absence of the Dean from Phoenix, the Archdeacon will have charge of the services at the Pro-Cathedral for the greater part of the summer.

The Rev. H. H. Shires of Prescott preached the High School Baccalaureate sermon in that city on Sunday, June 13. The sermon was very highly commended by all who heard it.

The Rev. C. E. Maimann of Yuma is spending the summer at Nogales where he is in temporary charge of St. Andrew's Church. A new minister for St. Andrew's is expected in the fall.

The Rev. W. J. Dixon of Tucson has started a new mission at Casa Grande and has aroused great interest. Regular monthly services will be begun in the fall. This town is a rapidly growing place on the S. P. R. R. near the famous Casa Grande ruins, which are among the most interesting of the pre-historic monuments of the Southwest.

St. John's Church, Bisbee, the Rev. H. S. Brewster, rector, is holding summer evening services on the Church lawn with an increasing attendance. The same plan will be tried at the Bakerville mission of St. John's.

Mr. Brewster is making a special effort to interest the Greek Church people of Bisbee, many of whom are frequently calling on him for weddings and funerals, there being no local priest of their own Church.

J. R. JENKINS.

DISTRICT OF NEVADA.

The Rt. Rev. George Coolidge Hunting, D. D., Bishop.

The Eighth Annual Convocation of the Missionary District of Nevada assembled at Trinity Church, Reno, on Friday, June 11, at 10 A. M. The Litany was read by Ven. A. Lester Hazlett. Bishop Hunting was the celebrant at the Holy Communion; the Rev. Samuel Unsworth, Epistoler; the Rev. T. L. Bellam, Gospeller. Fifty years ago, on the Feast of St. Barnabas, in the chapel of Nashotah Seminary, Bishop Kemper called upon a young Deacon to read the Gospel in the Ordination Service. That man marked the fiftieth year of his active ministry by reading the Gospel at the opening service of this Convocation, which was called upon this date as an expression of esteem for the senior presbyter of the District, that the members of the Convocation might join with him in the commemoration of a half-century of service in the ministry of the Church. In his annual address, the Bishop alluded to the joyous occasion, saying: "The most happy thought at this meeting of the Convocation is the Jubilee of our most honored presbyter. Fifty years ago today, Thomas Lloyd Bellam graduated from Nashotah Seminary with the degree of Bachelor of Divinity, and was ordained a deacon. These fifty years have been given to missionary work in the West, nearly half of them, over twenty-three years, to Nev-

ada. A half-century of untiring, loyal, faithful service; fifty years filled with joys and sorrows, the joys, I know, outweighing by far the sorrows, as have the toiling days the rest days. He stood sponsor for me, a young fledgling deacon, when I was ordained priest in Virginia City, and nearly twenty years later again stood by my side to attend me when I was made Bishop of Nevada. When I speak for myself I know I speak for all,—we love you, Father Bellam, and may God's blessing rest upon you, and may you have many more years of service for your Lord."

After the service which was also the Corporate Communion of the Woman's Auxiliary, the Convocation organized, with all the clergy of the District, eight in number, present, together with the required number of lay delegates.

After luncheon, served at Trinity Parish House, by the ladies of the parish, the women members of Convocation met for a conference on women's work, with special consideration of the Woman's Auxiliary, while the male members met to consider the report of the Committee on Canons appointed at the last Convocation. The Report was adopted with very few alterations.

During the afternoon, the Rev. T. L. Bellam was formally congratulated upon his anniversary, the Rev. Mr. Unsworth acting as spokesman. He presented Mr. Bellam with a purse of fifty dollars gold, the gift of his fellow clergy.

Bishop Hunting invited the clergy to an informal Round Table at his apartment in the evening. The Clergy Pension Plan was discussed pro and con, after which the Rev. P. S. Smythe presented some suggestions for the curriculum of a small Sunday School.

The election and appointments were as follows:

Elected delegates to the Eighth Province Synod. Clerical: Revs. Hazlett, Thomas, Gunn, and Price. Lay: Messrs. Withers, Brown, Pope, and Vanderlieth.

Elected Members of the Trial Court: Rev. E. H. Price, President; Ven. A. Lester Hazlett, Secretary, and Rev. Lloyd B. Thomas.

Officers of the Woman's Auxiliary: Mrs. Patrick, Reno, President; Mrs. E. B. Yerington, Carson, First Vice-President; Mrs. J. W. Gunn, Ely, Second Vice-President; Mrs. J. M. Fulton, Reno, Secretary; Mrs. John Dunbar, Fallon, Treasurer; Mrs. J. E. Pickard, Reno, United Offering Treasurer.

The Bishop's appointments were as follows:

Archdeacon, the Ven. A. Lester Hazlett. Chancellor, Hon. Geo. S. Brown.

Registrar and ex-officio Secretary, Rev. Jos. W. Gunn.

Treasurer, Mr. Wayne T. Wilson.

Examining Chaplains: Rev. Samuel Unsworth, J. W. Gunn, and Ven. A. L. Hazlett.

Trustees of the Burr Fund: Rev. Samuel Unsworth and Mr. C. T. Bender.

The Council of Advice: Revs. Bellam, Unsworth, Hazlett, and Thomas. Messrs. Geo. S. Brown, R. G. Withers, E. D. Vanderlieth, and F. E. Patton.

Standing Committee on Canons: Hon. G. S. Brown, Revs. Gunn and Thomas.

The Celebration of the Holy Communion at the opening of the Convocation was also a Corporate Communion for the Woman's Auxiliary, and was attended by a number of women interested in the missionary work of the Church. After the service, the Auxiliary held a meeting which was stimulating in the interest displayed, and which promises a marked growth in the organization of Auxiliaries throughout the District.

DISTRICT OF SAN JOAQUIN.

Rt. Rev. L. C. Sanford, D. D., Bishop

The Fifth Annual Convocation of the District met in St. Paul's Church, Bakersfield, May 18th, 19th, and 20th. Rev. B. E. Diggs, rector. A men's dinner at the Southern Hotel was held on Monday night at which twelve clergy and twenty-five laymen were guests. Mr. Harrell, editor of the Bakersfield Californian, was the toastmaster.

The opening service was the consecration of St. Paul's Church by Bishop Sanford. The sermon was preached by the Rev. Clifton Macon, rector of Trinity Church, Oakland. Bishop Sanford celebrated Holy Communion assisted by Bishop A. R. Graves, D. D., Very Rev. Dean MacDonald, Rev. W. T. Renison and the Rev. R. O. Miller at the altar. Special music was rendered by the capable choir of men and women of St. Paul's Church.

The Convocation organized before luncheon, which was served each day in the Woodmen's Hall, next door to the Church. At 2:30 P. M., the Convocation resumed business according to the order of the day. A special time was set for the hearing of the reports on Prayer Book Revision, Christian Education and Missionary Work on Wednesday morning, beginning at 11 o'clock. The Bishop then read his annual address which, while following the usual form, contained the announcement that Confirmations during the past year were 186, being twice the number of the previous year and showing large increase in all the larger parishes. The Bishop also recommended the granting of equal rights of representation to women in the District. The convocation passed a resolution later instructing the committee on canons to report amendments to the constitution and canons making this effective.

The evening session was given up to two conferences, one for the clergy and one for the laity. This idea of introducing conferences was further carried out by giving all Wednesday afternoon to the discussion of "Religious Education" and "Social Service." The following program was pre-arranged for these discussions and every speaker took part except Dr. H. H. Powell.

Religious Educations Session.

Rev. Ray O. Miller, Secretary.

2:30 P. M.—I. Adaptability of the Christian Message to Modern Life.

2:30 to 2:55—(1) Psychological Richness—Use of Bible Stories for children. Intellectual challenge to adults. Perennial challenge to students. Rev. Dr. H. H. Powell, Church Divinity School.

2:55 to 3:15—(2) Social Aspects—Home, etc. Rev. W. T. Renison, Stockton.

3:15 to 3:30—(3) Ethical Aspects—Moral Imperatives as to Social Purity, Temperance, Wages and Criminality. Hon. E. T. Cosper, Hanford.

II. Holding Young Men and Young Women in the School of Religion.

3:30 to 3:45—Miss Metcalf, Bakersfield.

III. All Sufficiency of Christ as a Stimulus to This Age. Rt. Rev. L. C. Sanford, D. D.

Social Service Session.

Wm. T. Renison, Secretary.

1. Report of Secretary of Social Service Commission—10 minutes.

2. The Training of Women for Social Service in the Church. Deaconess Hodgkin, Berkeley—20 minutes.

3. The Problem of the Wayward Boy. R. A. Lang, State Parole Officer—20 minutes.

4. The Church in the Field of Social Problems. Rev. C. N. Lathrop.

8:00. Reception to members of Convocation and Parishioners of St. Paul's

The Convocation elected the officers as follows:

Rev. L. A. Wood, Secretary and Registrar.

B. L. Barney, Treasurer.

Rev. G. R. E. MacDonald, W. T. Renison, Ray O. Miller, Chas. Hitchcock; Messrs. E. T. Cosper, W. Uridge, B. L. Barney, Geo. Cochran, Council of Advice.

The delegates to the Provincial Synod were: Rev. G. R. E. MacDonald, Rev. W. T. Renison, Rev. Ray O. Miller and Rev. L. A. Wood, and Messrs. G. T. Metcalf, E. T. Cosper, W. T. Mattingly and Walter Uridge.

The annual meeting of the San Joaquin Branch of the Woman's Auxiliary was held on Thursday, May 20th. About forty delegates attended. The gross receipts for the year were \$441.78. The following officers were nominated to the Bishop for appointment:

Mrs. Walter Uridge, President.

Mrs. L. A. Wood, Recording Secretary.

Mrs. Charles Ramsey, Treasurer.

Mrs. Chittenden, Vice-President.

Mrs. Ray O. Miller, Corresponding Secretary.

Mrs. R. Whitehouse, Secretary of Junior Branch.

Mrs. L. C. Sanford, Secretary of Little Helpers.

Mrs. Boardman, Educational Secretary.

Mrs. Coburn, Mrs. Stricklen, Mrs. O. D. Lyon and Mrs. Chas. Mills, Vice-Presidents.

A rousing missionary meeting closed the Convocation on Thursday night. All the clergy were vested. There was a full choir and a large congregation. Four notable speeches were made, the first by Rev. Clifton Macon of Oakland, the second by Dean MacDonald, Secretary of the Missionary Commission of the District, the third by Rev. Ray O. Miller, and the last by Bishop Anson R. Graves, D. D., retired Bishop of Kearney. Bishop Graves was given canonical standing in the Convocation by a unanimous vote.

Bishop Sanford dedicated a fine memorial window at St. John's Church, Stockton, on Trinity Sunday. This window is a large transept window given by the Hough family in memory of their son, Henry E. Hough.

The June meeting of San Joaquin Clericus met at St. James' Pro-Cathedral, June 15th, the 700th anniversary of "Magna Charta." Bishop Sanford celebrated Holy Communion at 10:30 a. m., assisted by Dean MacDonald.

A paper on "Magna Charta" was read by Canon Rhames instead of the sermon. In order to better celebrate the day the Ministerial Union of Fresno was invited to attend. Several members did so. Others sent regrets on account of previous appointments. All lunched together. At 1:30 the business meeting was called to order by Bishop Sanford. He presented the matter of a Nation-wide Preaching Mission next Advent. This was warmly endorsed and referred to the District Commission on Religious Education. A motion was carried to extend the privileges of the floor to all the visiting clergy. The regular order of the day then called for the paper by Rev. W. L. Greenwood of Lodi, on "The Idea of God in Human Experience." This subject was ably treated by Mr. Greenwood. The following discussion showed the deep interest of all the clergy present. The Clericus adjourned at 4 p. m.

The report on the revisions of the Prayer Book, presented by Canon Rhames was discussed at the time appointed with great interest and finally adopted as a whole with the single exception of put-

(Continued on page 15)

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2420 Ridge Road, Berkeley.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary, Miss R. R. Best, 3109 College Avenue, Berkeley.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The Primary Synod of the VIII Province will meet from August 19-22. While the time seems not ripe for Provincial organization of the Woman's Auxiliary, it is hoped that each Provincial Synod may be the occasion of a large meeting of women representative of all parts of the Province. Such a meeting will be held at this Primary Synod, and it is hoped that women of this Diocese will avail themselves of this opportunity of hearing addresses from visiting Bishops and of meeting representatives of other Dioceses and Missionary Districts. More definite notice will be published in the August issue of the "Pacific Churchman."

The Board of Missions has appealed to every one of us to do her part in the emergency which confronts the Church in her Missionary work. A beautiful prayer is suggested and is here copied in the hope that every woman who reads it will make it a part of her morning and evening devotion. The time for meeting the emergency is short—only two months. Shall we not all have at least this share in it?

A Suggested Prayer.

O eternal God, who hast committed unto us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present; Grant that we may give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, our Father, by Thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently, that the coming of Thy Kingdom may be hastened, and that the sorrow of the world may be relieved, through Jesus Christ our Lord. Amen.

The Annual Service was held in Grace Cathedral, Thursday, May 27th. Bishop Nichols, assisted by Dean Gresham and Canon Hayes celebrated the Holy Communion. Archdeacon Emery preached, giving a graphic account of the recent meeting of the Board of Missions in New York and the emergency it faces. The shame and loss of a failure to meet the needs of the Mission Field was plainly set forth and an earnest plea was made for

the gift from everyone of one day's income.

The Auxiliary tried the plan which has been approved in some Eastern Branches of serving a luncheon for which each paid a small sum. The care of providing and serving was undertaken this year by the Cathedral Branch, to whom our thanks are due for its success.

Immediately after luncheon the Diocesan and Parish officers assembled in the crypt for the Annual Conference. It was open to all the members of the Auxiliary and many came to hear the reports of the year's work and discuss plans for the future.

The Treasurer reported gains in some funds in spite of the financial stringency. The United Offering Treasurer reported \$971.31 received in the eighteen months since the last Triennial—not a third of what was given at that time, and half the three years gone. The Secretary of the Junior Department reported an encouraging growth since Miss Lindley's visit. There are now twenty-six active Branches.

The Secretary of the Babies' Branch reported the receipt of 143.83, a sum less than that of last year. The Secretary for Missions Study gave a report encouraging in growth of interest. President Faunce's book, "The Social Aspects of Foreign Missions," has been studied by seven regular classes, and read by many individuals.

Mrs. McLeish spoke of the value of the Church Missionary Exhibit both in spreading information and deepening interest.

The Alaska Packing Committee reported sending ten cases, a barrel and two smaller packages to Alaska—most of them to Anvik. Miss French spoke of the great need of a temporary shelter for women discharged from the City and County Hospital.

Notice was given of the Asilomar Conference. The Rev. F. H. Church announced the publishing of the History of the Diocese by the Rev. D. O. Kelley, and asked our interest in its sale.

At half past two o'clock the Annual Meeting was called to order by the President. Twenty-six Branches answered the roll call. The President read her annual address, and the Secretary and Treasurer their reports. The Hospitality Committee reported through Mrs. Lloyd M. Robbins.

Miss Marshall addressed the meeting on the subject of the Girls' Friendly Society, telling particularly of the Lodge recently opened in San Francisco at 2121 Buchanan street.

Miss Louise Brigham spoke of box wood furniture as a help to people of small means in making their homes beautiful as well as comfortable.

The principle address was that of the Rt. Rev. James B. Funsten on the Human Problem in Idaho. Bishop Funsten spoke of the effort of the Church by services, schools and hospitals to make the spiritual development of Idaho somewhat commensurate with its material prosperity.

The Rev. George E. Renison told briefly of the Church in Alaska, where he is working.

Bishop Nichols in thanking Bishop Funsten for his address, spoke of the development of personality as illustrated in all the addresses, the element to which the Board of Missions through Archdeacon Emery made appeal for a greater sense of personal responsibility. The meeting closed with the Bishop's benediction.

Mrs. Helen S. Webb died on April 11th. Mrs. Webb was one of the old members of St. Mark's Parish, Berkeley, and had been for so long identified with its work, especially its missionary work, that her death brings sorrow to a very large circle within our number. The work which was closest to her heart for many years was that of the Church Periodical Club which she conducted with high efficiency but in all the Auxiliary work she was a constant and valuable helper. Her beautiful Christian character and her earnestness and devotion leave memories of inestimable value to all.

IN MEMORY OF THE LATE MRS. RICHARD M. SHERMAN.

On June 7th ended the earthly life of Mrs. Richard M. Sherman, one of the loveliest and most fruitful lives that has blessed the Auxiliary in this Diocese. Mrs. Sherman was a native of Baltimore and had the gentle courtesy that marks its daughters. In 1885 Mr. Sherman brought his family to Oakland, where they at once became active members of St. John's Church. Mrs. Sherman was President of the Parish Guild for a number of years. But her interest did not stop with the Parish. She became a member of the Diocesan Auxiliary, was active in promoting the organization of Quarterly Meetings of the Alameda County Branches and in 1896 was appointed by the Bishop Vice-President of the Auxiliary for Alameda County. For fifteen years Mrs. Sherman served in this office, and to her careful provision of good speakers and her skill in presiding is largely due the success which has marked these territorial meetings, and which has encouraged such organization in other districts.

Later Mrs. Sherman became a member of St. Paul's Parish, Oakland, and was for several years President of the Branch of the Auxiliary in that parish. She was also Treasurer of the United Offering for St. Paul's Branch, and so wisely and energetically did she present the subject to the women of the parish that the contribution was greatly increased and the usefulness of Parish Treasurers was demonstrated.

In a very quiet and effectual way, because she was so keenly interested and so faithful, Mrs. Sherman was a leader in Church work. And her love for the worship of the Church was as strong as her joy in practical service. Her presence was a help to minister and people.

Her latter years were spent at Pacific Grove, where as before, she had her part in the parish and missionary activities. Her life of loving service leaves a memory for which her family, her friends and the Church are thankful.

MOTHER.

There is a name of all most dear,
And when in love 'tis given
The hovering angels, drawing near,
Mistake the place for Heaven.

It is the name that reached the ear
Of Bethlehem's host that night,
When shepherds knelt in sudden fear
And lo! The star flamed bright.

It is the name the Babe breathed low,
As magi bent in wonder;
"Mother!" O, holiest name men know,
Woman's pure crown, forever.

CATHARINE ROBERTSON HAMLIN.

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Emergency Fund

The Board of Missions at its recent meeting passed the following resolution, and urged its widest possible publication to the Church:

Resolved, That the Board of Missions, having learned at its meeting on May 12, 1915, that the gifts to the Emergency Fund, from 2,800 individuals and about 400 congregations had already reached \$125,000 of the \$400,000 asked for, sends its hearty thanks to all who have so promptly and generously made their offerings. The Board is very grateful for the splendid spirit and loyalty with which these people of the Church have responded to the suggestion that the present emergency shall be met by giving, in addition to all usual missionary offerings, at least One Day's Income or Wage. The Board asks all who have not yet given, to do so without delay in order that the full amount of \$400,000 may be speedily secured.

Unanimously and enthusiastically adopted.

From New Mexico comes a stirring incident. An old negro cook, who, for many years has been a devoted communicant of the Church, felt privileged in sending \$5.00 to the Fund. A negro clergyman in the South is sending a tithe of his salary—a gift of \$50.00.

A Sunday School in Michigan adopted the unique plan of each child bringing a 2 cent stamp in an envelope marked for the Emergency Fund, and presented them at their service. In fact the Appeal has fired the hearts of the children wherever it has been presented, and there are many instances of doubled offerings from the Sunday Schools.

"A Golden Opportunity Paid for in Gold." Such was the description of a gift to the Emergency Fund which contained three \$5.00 gold pieces and one \$2.50 gold piece. Another loyal member recognized the Emergency Appeal as a "Golden Opportunity" also, and sent in \$76.50, the proceeds of the sale of two gold watches. Still another, while not expressing it that way, did an equally golden act when she, an invalid with a broken hip, wrought articles which were sold for \$3.00 and sent to the Fund.

A clergyman in whose parish a campaign on behalf of the Emergency Fund has recently been conducted writes:

"One of our Eastern clergymen recently visited a rural parish in order to present the claims of the Emergency Need of the Board of Missions. The following day he received a letter from a young woman who had heard him speak. She wrote: 'When you were speaking of the devotion of our missionaries both at home and abroad and of the great offering which they make to the Church, it brought to my mind that my grandfather and grandmother were both foreign missionaries and that all my life I had never made a real sacrifice for the cause to which they had given so much. I inclose herewith one month's income for the use of the Board in its work, regretting that I have withheld so long my help to the cause.'"

The following is from a letter received from one of the clergy of the Diocese of Connecticut.

"This campaign for One Day's Income has been an inspiration to me,—in fact I do not remember any experience in a ministry of twenty-five years that has

proved so stimulating and encouraging. The response has been such a wholesouled and hearty one from all quarters: people of comfortable fortune, people of small resources, salaried men, bank presidents, insurance officers, manufacturers,—these on the one hand, and then, on the other, gardeners, domestics, wage-earners in the factories,—not only these, but trained nurses, stenographers, clerks, as well as professional men and women. From almost every field of activity have come contributions representing the day's income or the day's wage. The proposition has undoubtedly appealed to the conscience of our people and made a deep impression upon the minds and hearts of those who make up the sustaining and sturdy membership of the Church. After seeing the way people have responded to this plan, one need no longer entertain pessimistic and depressing notions as to the vitality and loyalty of that company of faithful people who make up the rank and file of the Church at home."

THE CHURCH MISSIONARY CALENDAR FOR 1916.

WHAT IS IT?

A Forum of the Church in which the Missionary Bishops bring to the Home Church their message of conditions, results and needs. Every Mission of the American Church holds the forum for one week.

A Reference Book for Missionary Agencies of the Church. What they are, what they stand for, what they offer you.

A Compendium of Prayer—Containing fifty-two prayers.

A Manual of Devotion from the first article written by Bishop Rhinelander on "Thankfulness in Mission" to the last page written by Dr. W. H. Jefferys of St. Luke's Hospital, Shanghai, on "The Great Thanksgiving."

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What is its Circulation? Orders for the Calendar of 1915 were received from 84 Dioceses and Missionary Districts—44,000 copies sold since 1909. The 1916 Calendars will be ready for circulation October 1st, 1915.

THE ANNUAL MEETING OF THE JUNIOR AUXILIARY OF THE DIOCESE OF OLYMPIA.

If one had looked in at Trinity Church, Seattle, on Saturday morning of the 22nd of May, she would have seen the Church occupied by a large number of children and young girls in their united and last meeting of the year. The admission service was used and thirty girls were given pins, as emblems of their membership, having earned them by faithful attendance and work during the year. Bishop Keator told the girls in earnest words that these pins were only signs of their membership in the Junior Auxiliary, but that their true admission took place when they were baptized and made children of God to do His work and to further His Kingdom.

After this service, luncheon was served in the Sunday School room, and some time was consumed in inspecting the result of the winter's work, a part of which consisted of a complete outfit for each of three little Indian girls at the Mission School of Fort Hall, Idaho, quilts, many dressed dolls, and toys for Alaska.

Then the business of the day was taken up, the roll call showing nearly a hundred present, many from branches in nearby cities, and the result of the year's work in united offering, missionary boxes and cash to amount to \$310.70. The scholarship which the Juniors of this Diocese support at St. Mary's School, Shanghai, was named for one of the early Junior Secretaries of the Diocese, who has always continued her interest and support, the Minnie L. Ellis scholarship.

The business of the meeting ended, the assembly was very pleasantly entertained by the Epiphany Church Branch in a missionary play, "Mother Church and Her Juniors," which set forth the Junior work in a very interesting way, told most convincingly by the children themselves. Another play by St. Mark's Branch, "The Sunset Hour," with fifteen girls beautifully dressed as flowers, was also missionary in spirit, dealing with the Good Shepherd and the lost sheep, showing how each one may have her share in bringing the lost sheep out of the black marsh back again to their Shepherd. These plays made a deep impression on their listeners and it may well be supposed that their beautiful lines will remain in the minds of their actors, and who knows how great their influence may be.

As the meeting was being adjourned, the curious one who had stopped in for a moment suddenly realized that she had forgotten several engagements in her interest in this gathering, and as she stole quietly out of the room, silently breathed a prayer that these young people would indeed go forth as earnest workers into the harvest where laborers are so few.

The Stereopticon slides and lectures for use in Province VIII are, until the close of the Exposition, in the charge of Miss Florence Finn at the Booth of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Block 10, Palace of Education and Social Economy, Panama-Pacific Exposition, San Francisco. Those desiring the use of them may communicate with Miss Finn, address as above and giving second and third choice for her guidance in case the first is in use. It is understood that express charges both ways are paid by the user and that the slides and lecture will be returned promptly.

AN ARMY CHAPLAIN

who has four months leave due, would like temporary work any time after May 15, city preferred. ADDRESS CHAPLAIN, c/o Pacific Churchman.

A REPORT OF THE SECOND TRIENNIAL MEETING OF THE GENERAL SYNOD OF THE CHUNG HUA SHENG KUNG HUI.

The second triennial meeting of the General Synod of the Chung Hua Sheng Kung Hui was held at St. John's University, Shanghai, commencing Wednesday, April 14th, and ending Thursday, April 22, 1915.

It will perhaps be remembered that this body was established by the adoption of a Constitution and Canons in April, 1912, and held its first meeting at that time. It is made up of the Bishops and eight Delegates—four clerical and four lay—from each of the eleven Dioceses of this Church in China.

Synod was opened with a celebration of the Holy Communion in St. John's Pro-Cathedral at 10:30 a. m. on Wednesday, April 14th. Bishop Graves as Senior Bishop was Celebrant, the three Bishops consecrated since 1912, Bishop White of Honan, Bishop Huntington of Anking, and Bishop Norris of North China assisting.

In the afternoon the two Houses organized. There was a very full attendance. Besides the eleven Bishops, some eighty out of a possible eighty-eight Delegates were present. Sixty-three of these were Chinese. In the House of Bishops, Bishop Graves was elected chairman, Bishop Norris, secretary, and the Rev. C. J. F. Symons, recording secretary. The House of Deputies elected the Rev. Dr. Pott, chairman, the Rev. S. H. Littell, secretary, Rev. Messrs. T. H. Tai and T. A. Scott, recording secretaries, and Mr. T. L. Ts'en, interpreter.

A full report of the proceedings of the Synod would hardly be of general interest. Reports were received from the Standing Committee, and from Committees on Church Extension, Christian Unity, Sunday School Work, Church Literature, the Translation of "Holy Catholic Church" in the Creeds, the Lectionary, the Mandarin Prayer-book, Special Services, and Local Adaptation. Of other subjects discussed, the question of discipline in the case of betrothals or marriages between Christians and non-Christians, the question of the treatment of earnest enquirers who are husbands of two wives, and the proposal to establish a Central Theological School were the most important.

The Committee on the Mandarin Prayer Book presented a complete book in which the English and American usages are both available, and which will go into immediate experimental use in several Dioceses.

The Committee on Special Services presented a book containing some twenty offices for various occasions, the permis-

sive use of which is left to the discretion of the various Bishops.

The report of the Committee on the Translation of Holy Catholic Church in the Creeds was thoroughly discussed in the House of Deputies and translations were adopted in that House which were felt to meet the need. The word "Catholic" is an extremely hard one to get into satisfactory Chinese, and the terms at present in use in the Creeds have the undesirable effect of tending to make the Holy Catholic Church co-terminous with the local Church Mission. The Bishops were unable to find the time they desired for discussing these translations and so both Houses finally joined in referring them, with some further translations of "Catholic" in other phrases to the Synods of the various Dioceses.

The project of a central Theological Seminary was heartily supported, but it was evident that the first step in such a matter must be a thorough examination of every aspect of the needs of the various Dioceses, and so a large committee was appointed which will first investigate and then make proposals, probably at the next Synod.

No legislation was enacted concerning the baptism of men having two wives who become believers, but the resolutions of two Lambeth Conferences were adopted which lay down the principle that since the original Divine institution established the family on the union of one man with one woman, it is inadvisable that men with more than one wife should be advanced beyond the Catechumenate.

The question of Christian-heathen betrothals was referred to a committee for investigation and report to the next Synod. On both these questions the eternal conflict between the definite simple ideal and the twisted complexity of the facts in concrete, was in evidence. Perhaps the knottiness of some of the actual problems can best be illustrated by citing a case brought before the Synod. A man becomes a Christian who has two wives, one is a childless witless woman—the first wife. The second woman is the wife of his choice, the mother of four children and the maker of the home. What has such a man to do in order to be admitted into the Christian society? Is he to be kept outside for what was not a sin? For of course, Chinese society not only legalized but approved of his double marriage. St. Paul's direction to Timothy that the "bishop" must be the husband of one wife becomes susceptible of a new interpretation in China, and was indeed quoted by a Chinese Delegate in support of the theory that in the early Church it was not irregular for converts with two wives to be baptized.

The report of the Committee on Church Extension led to what was perhaps the most important constructive work of the Synod, namely, the formation of the Missionary Society of the Chung Hua Sheng Kung Hui, and following this the adoption of a program looking to the immediate establishment of a new Diocese in some part of China not as yet entered by this Church. In the Canon adopted the Church itself is considered to be inherently a missionary organism, and the Missionary Society is therefore composed of every baptized member of the Church. The General Synod will, during its session act for at least one day as a Board of Missions, and will determine the general lines of the Church's Missionary policy. The carrying out of this policy is committed to an Executive Committee of three Bishops, three Clergy and six Laymen. American Churchmen will recognize in this the outlines of their own missionary organization reappearing. The new Diocese will, it is thought, be located in Shensi, the field will be worked by Chinese, and the work supported by funds raised by apportionments on the eleven Dioceses in China. If the project succeeds in its initial stages it will be put under the direction of a Chinese Bishop, and the Synod took steps toward getting the consent and support of the home churches necessary to this end. It is quite possible that the next meeting of the General Synod will see the consecration of a Chinese Bishop.

Perhaps one may close by remarking that if this report gives the feeling that the Synod busied itself overmuch with the rattling of Committee Reports and the manufacture of ecclesiastical wheels, the feeling is rather to be charged to the report than to the Synod. The devout and serious tone of the sessions give one cause not only to "trust," but also to expect that the things which it has done will, under God's favor, advance in its due measure the cause of Christ in China. It is impossible adequately to describe many features of the Synod; it was a wonderful thing to see such a body of Chinese men, keen, able and Christian—a kind of "first fruits" of what China may be some day. It was a wonderful thing to see the Synod force its way through all the differences and obstacles of nationality, language, and forms of Parliamentary procedure often unknown to half of the Delegates, and "find itself" as it did in a day or two, becoming a working machine in which the members seemed to take a conscious pride.

It stirred one's historic sense with thoughts of days to come when Bishop Norris came into the House of Delegates with "Message No. 1" from the House of Bishops—the first of how many mes-

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sages! It was strange again to see the forms of our American Christianity reproducing themselves in China, so naturally, and in so short a time. Surely it is a marvel that in less than eighty years

from the coming of the first Anglican missionary there should be such results as are witnessed by the existence and work of this Synod of the Chung Hua Sheng Kung Hui.

Literature of the Day

The Ideals of the Prophets. Canon Driver. T. & T. Clark. Edinburgh.

There can be no question as to the severity of the loss theology, especially exegesis, has sustained by the passing of Canon Driver, for nearly forty years Professor of Hebrew at Christ Church, Oxford. He went on his quiet way, affected certainly but seldom or never moved out of his calm by any of the controversies that flamed up and sputtered themselves out through the years of his university life. He did not assume, much less cultivate, any airs of lordly indifference, nor could the Balliol epigram "What there is to know, I know it," have been quoted against him. His industry seems to be without limitation. Some idea of it may be found from the twenty-two pages of the bibliography of his published writings, appended to this volume, from 1871 to the close of his life. It is quite true that it includes a large number of reviews and magazine articles, but each of these papers was the vehicle of much learning and consummate scholarship. In conformity with his instructions, this book consists of sermons, "representative of his ordinary teaching, and connected by a certain unity of subject and treatment." His great aim was to help people to understand the Bible, and especially the Old Testament. Years ago, in the eighties, before Evolution had won its reasoned acceptance, he published a volume of sermons, and the first was "Evolution compatible with Faith." One recalls with amazed wonder the shrieks from the pulpits which resounded through the Anglican Church years after Darwin put forth his views. It has been remarked often how faithless the faithful become whenever a Galileo arises to proclaim that the old order needs revision, if not radical change—"We have always believed that the sun moves, not the earth, and we always will. And so the faith is in danger and the Church is rocking to her fall"—whenever their conservative opinions are crossed. Canon Driver did a world of good by showing that the Bible is a really intelligible book and has a living voice for the men and women of today, a voice, too, that does not conflict with discoveries that at first sight are condemned, or with criticisms denounced as subversive on their first appearance, but afterwards come to be regarded even as buttresses instead of at the very least disintegrating causes.

One wonders when the lessons from the prophets are read in Church, how much of them are understood, beyond the plain putting of the truths that belong to every generation and which every age can and does interpret, for under the illumination of the spirit they adjust themselves to all sorts and conditions of men in all times and in all places. But even these truths would go home with a much stronger appeal if put in their proper historical setting. It is by no means easy to do this by preaching. In a series of sermons there is sure to be a solution of continuity, and one dropped link will cause tangling. Canon Driver's sermons were all preached in the University Cathedral, but they are by no means so academical as might be supposed. Certainly they are not hard to be understood by any fairly intelligent reader. The Prophets, their ideals, their actual doings, seem to be

translated into clear vision; we gather their meaning by clearer eyes into a wonderfully enlarged understanding. Every layman who does read the Old Testament and really desires to unravel the often tangled web of its varied books, cannot find a better guide than this book. Should he still want more light and have the time and patience to search for it, Driver has elaborate commentaries on Genesis, Exodus and some of the Minor Prophets. And here, in passing a word might be said of his invaluable, and one was going to say indispensable version of the Psalms, paralleled with the Prayer Book version. Day by day the value of it will become more and more apparent, the book become more valued. But to go back to the "Prophets' Ideals," it is a book for all who read "with brains, sir," thinking as they go and not bolting their mental food. For the clergy, Canon Driver points out the way by which the darker sayings of the prophets may be cleared up and made intelligible without any discussion of the Higher Criticism, either by way of blame or praise, and although some of the so-called higher critics have gone to extremes, yet it is conceded that much good has undeniably resulted, and that the Bible is at once more understandable and tends to a larger confirmation of the faith than when the movement started. The present writer read the book with the greatest zest and hopes to do so again and that at once.

The Unfolding Universe. Edgar I. Heermance. Pilgrim Press, Boston. \$1.50.

The notice on outer cover states that this book is a study of recent advances in physics, biology and the social sciences in their bearing on the fundamental problems of theology. This covers an exceedingly wide and remarkably varied branch of knowledge. The present writer is not possessed of a fraction of the learning that could enable him to fairly determine whether the author has been equal to the task predicated of him. But one may dissent from the teachings about cures by "suggestion" in one part of the book, and just as strongly from the statistics quoted with approval from Starbuck, page 369. These statistics were gathered from a class of 120 women and 75 men. The percentage of "Feelings" includes "Dependence," "Reverence," "Oneness with God and Christ" and so on. A strictly arithmetical analysis and reduction to definitive results of the most sacred conditions and experiences of the inner life. And the minute classification of Prayer, the dissection of inner feelings, emotions, though not reduced to percentages is yet sufficiently jarring. The book shows much ability, the author is unquestionably very much in earnest, and likely enough it is the sum of our own deficiencies that bars the acceptance of his reasonings and conclusions.

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The Rev. Edward Tanner Brown of the Class of 1914, C. D. S., was advanced to the Priesthood in Trinity Church, San Jose, where he had served his Diaconate, on Friday, May 28th. The preacher was the Rev. Halsey Werlein, Jr., Rector of Trinity Church, who took for his text, "Whosoever sins thou dost remit, they are remitted; and whosoever sins thou dost retain, they are retained." The candidate was presented by Rev. James Otis Lincoln. Twelve priests united with the Bishop in the Laying on of Hands. Several deacons were also present in the chancel. The church was filled with members of the parish and friends of the ordained, from far and near.

After the service a large number of the visiting friends were entertained in the Parish House by the Ladies' Guilds, who served a bountiful lunch, after which the Rector, acting as toastmaster, called on a number of the clergy to speak, and finally presented a purse to Mr. Brown from friends in the parish, and a bouquet to his mother. Mr. Brown will continue as Curate in Trinity Parish and Vicar of St. Thomas' Mission, Sunnyvale.

SAN JOAQUIN.

(Continued from page 11)

ting the Lectionary and other tables at the close of the book instead of just before the Psalter. The suggested changes are grouped under three heads, as follows:

I. Rearrangement of Matter; II. Omissions and New Matter, and III. Rubrical Changes and Additions.

Under the first the divisions of the book are put under the following headings or titles: (a) Lectionary and other Tables. (b) Order of Services. (c) Administration of Sacraments (putting baptism in combined office before Holy Communion and Collects, Epistles and Gospels after that office). (d) Rites and Ceremonies, omitting all between the Burial Office and Family Prayer. (e) Instructions. Under this are to be several rubrics on Discipline derived from the Exhortations and other parts of the Prayer Book, the Catechism and the Lectionary and other tables. This makes the Lectionary a guide for Bible Reading in private as well as in the Church. (f) The Psalter. (g) The Ordinal; and (h) The Thirty-nine Articles.

Under the second division, the omissions above indicated were tabulated but no new forms were suggested. Special Prayers were suggested to take the place of omitted offices. The Communion for the Sick was provided by asking that a short form be indicated in the regular office with a special Collect, Epistle and Gospel. Appropriate services were asked for the Fourth of July, the Ember Days, the Rogation Days, Good Friday, and All Saints' Day.

The third part of the report providing for the Rubrical changes and additions contained four suggestions, namely: (a) that the Rubrics be separated into Disciplinary and Liturgical; (b) that a Rubrical provision be made for extemporaneous prayer; (c) that a substitution of a choice for the psalms for the regular portion be permitted, and (d) that Evening Prayer may close with the Anthem following the Collect for aid.

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